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COMMUNICATIONS.

A FURTHER EXAMINATION

*Of Job xix. 25, 26. in a letter to a friend,
dated Granville county, N. C. November 5, 1823.*

DEAR SIR,

IN my letter of August 24, I lamented the disposition frequently manifested, to dismiss without examination, those passages in the Old Testament which, to ordinary readers, appear to teach the important and distinguishing doctrines of the Christian religion, and ventured to affirm that those fundamental ones, the Deity of Christ, and the vicariousness of his sufferings, are really taught in some of its scriptures. In support of my opinion, I examined the etymology of the word "Eloah," in Job xix. 26. Etymological arguments, I admitted, are frequently unsound, and sometimes even ridiculous; but con-

tended that they ought not, on this account, to be totally disregarded. But though, in establishing a proposition, arguments of every kind may be lawfully employed, and, in some instances, each may stand alone, provided it be used only to its proper extent, no advocate of truth would leave a proposition to the support of a feeble argument only, whilst one more powerful could be urged in its confirmation. It is thus with the subject defended in my last. Etymology was amongst the sources of argument, and I employed it; it could only afford auxiliary evidence; this evidence only did I derive from it. The etymological argument could stand alone; yet, whilst a more powerful one is afforded by the same passage then considered, it would be, at least, injudicious to

leave it unsupported. This stronger argument will arise from another, and I presume a more correct translation of the passage, which, whilst it serves equally well as the basis of the former argument, will, if it be justified, more clearly teach one doctrine, (the Deity of the Messiah) before derived from it, together with others, and therefore prove these doctrines to have been known in the world at the time when the book of Job was written.

My reasons for not uniting this to the former argument in my letter of Aug. 24, are several. One I have already given, viz.—that that was an argument which was complete in itself, and could stand alone; and the only other reason I need assign is the following one: While common readers are perusing an argument founded on the received version of the Holy Scriptures, it is well, if it can be done, to keep from their views the possibility of there being one which is preferable. Prejudice is easily roused: the bare mention of a proposed amendment in the translation, awakens their fears that the word of God is about to be corrupted; or, what is worse, tends to weaken their confidence in their own Bibles. At such a time, their minds are not in a proper state, impartially to examine an argument founded on the received version; and to derive to their faith that confirmation from it, which it was intended to afford. If it be supposed, that even after the arguments ad-

duced in my last have had their unobstructed influence on the mind, it is imprudent to alarm the fears of the uninformed, or hazard the weakening of their confidence in the lively oracles, it is sufficient to urge in my defence, that in this instance I am preceded by the wise and pious translators themselves, who felt the difficulty of the passage, and gave to verse 26th another rendering in the margin.* With this marginal reading many persons are familiar; it has produced all the effects likely to result from any alteration now proposed, and therefore I may be excused for proposing one.

I have said the translators felt a difficulty; I may add, every attentive reader of the English Bible, who desires to attach a definite idea to every thing he reads, must feel a difficulty, when he reads the passage, and inquires its meaning. He perceives the words "worms" and "body," (the first of which especially, stands in a most important place, as it regards determining the sense, being the nominative case to the verb "destroy") in italics; whence he learns that they are not in the original, but are supplied by the translators, on their own conjecture: he remembers that other words being supplied instead of them, would give a widely different turn to the sentence, even if the verb following "worms" remained in all re-

* "After I shall awake, though this (body) be destroyed, yet, out of my flesh shall I see God." Marginal reading.

spects as it is: but, on looking into the margin of his Bible, he finds its voice and its number to be different: "they" or "worms shall destroy" becomes "this body shall be destroyed:" he finds what is a noun in one instance, "my skin," become a verb, "I shall awake," in the other; and in the conclusion of the verse, he finds, what must appear to him a diametrically opposite rendering, "In my flesh," becomes "out of my flesh." Whilst he believes the translators to have been conscientious men, and sees them to have given two renderings, very different from each other, between which they could scarcely determine which was to be preferred, his difficulty must be one of no trifling magnitude. We may be thankful that the important doctrines which I conceive to be taught in the passage, rest not on it only, but are elsewhere so clearly revealed, that he may run who reads them. Let us remember, however, that in this passage the difficulty arises from the imperfection of our knowledge, and not from any real obscurity in the sentence. Job had doubtless a meaning, and one which was understood by his friends. To enable us to discover it, we must compare the expressions with similar ones in the same language; and as the style is somewhat peculiar, where we can, we must refer to the same writer, and learn how, in other passages, he employs the same or similar expressions. In short, collecting

every ray of light under our control, we should let it fall on the passage; and above all, we should watch against the influence of hypothesis on our minds, being solicitous through every step of the inquiry to cherish the sentiment, "I will hear what God, the Lord, will say unto me," and to receive the doctrines taught, on the authority of this Divine Teacher. Let me not be hastily censured, when I say I do not adopt either of the translations above referred to. In rejecting them, however, I am not influenced by the desire of singularity, for, as will afterwards appear, I am not quite singular;—I do not intend to disparage our translators, for I feel I ought to sit with humility at their feet; but, considering them as I do all other human beings, liable to err, I suggest a correction of an error, into which I think they have fallen.

The proposed translation shall be given you, first literally, and afterwards a little more freely; though with less liberty than would readily be allowed in translating a Greek or Roman Classic. In both instances the necessary supplemental words shall be enclosed in brackets. The following is the literal rendering. "I know my Redeemer liveth, and at last he shall arise [presiding] over the dust. And [I know that] hereafter my skin, [even] this, will encompass him, and [formed] of my flesh shall I fix my eyes on God." The free translation is as follows. "I know my Re-

deemer liveth, and at the end [of time] he shall judge the dead. And [I know that] hereafter a skin like mine, [even] like this will encompass* him, and [formed] of flesh like mine I shall behold God."

I have, as you perceive, not only altered the translation of verse 26, but also that of the latter part of verse 25, and I now proceed to give the reasons which induced me to make the alterations.

The primary meaning of the particle על, rendered in the received version "upon," is *elevation* either of place or dignity, as appears from the root עלה *ascendit* from which it is derived. That its proper rendering is frequently "upon," is readily conceded; but it is to be observed that its meaning, like that of every other word, must be determined by the connexion in which it stands, and depends considerably upon the import of the verb most intimately connected with it in the sentence. Thus, in Lev. xvi. 21. "Aaron shall lay both his hands upon (על) the head of the live goat," it is abundantly evident that the word is properly rendered "upon." Aaron's act in laying on his hands determines it beyond a doubt. But it is no less evident by the same rule, that in Num. i. 50. the same word is properly rendered "over," in the sense of presiding: "And thou

shalt appoint the Levites over (על) the tabernacle of testimony, and over (על) all the vessels thereof, and over (על) all the things that belong to it." Now the verb by which we must determine the most appropriate meaning for this particle, in the passage under consideration, is יקום. In the received version, this word is rendered, "He shall stand;" and, determining the translation of על by its intimate connexion with this verb, it has been naturally expressed by the word "upon." But יקום is by no means well translated "to stand," at least in the ordinary acceptance of that word, as a position of the body. All the passages with which I am acquainted in which יקום is properly rendered by the English verb "to stand," are found in such a connexion as to guard effectually against understanding by it a position of the body. In all the instances, its import is *continuance, permanence, establishment, &c.* Thus, in Jerem. xlv. 29. "That ye may know that my word shall surely stand against you," i. e. my word against you shall be *established*. See also Deut. xix. 15. Josh. ii. 11. 1 Sam. xiii. 14. in which passages the word is used in the same sense, and rendered by "be established," "did remain," and "continue." Its primary and appropriate meaning is "to rise" or "to arise." This idea is carried into almost all its derivatives, even into those most nearly related in their meaning to

* This word might, I think, have been substituted by "gird," which would have brought the expression very near in its resemblance to that in our own language, "Clothed in a body like our own."

the version of this passage in our bibles: ex. gr. Judges xv. 5. "And when he had set the brands on fire, he let them go into the קמה standing," that is, *rising* or *risen*, *growing* or *grown* "corn." From this, by an easy transition, it means "to be exalted," "to be in authority." It is thus employed, Prov. xxviii. 12. 28. "When the wicked rise" (בָּקוּם רָשָׁעִים) that is, when they are *exalted* or *in authority*, "men hide themselves." In this sense you perceive the word is rendered in the translation I propose; consequently, על must be rendered "over:" and I feel confident you will not accuse me of employing violence with either of these words.

The translation given to עפר is yet to be justified; after doing which I will pass to the following verse. That this word admits of being rendered as it is in the *literal* version proposed, "dust," will not be doubted by any one; to an establishment of this point, therefore, my argument will not be directed. I shall endeavour to show, first, that it is here improperly rendered "earth;" and then, that I am warranted by this writer, who shall be his own expositor, to render it as I have done in the free translation. I premise, that if it be properly rendered "earth" in this passage, "earth" must, here, be equivalent to "world" in 1 Tim. i. 15. "Jesus Christ came into the world." In the English Bible "earth" occurs 35 times in the book of Job. In 30 of these in-

stances it is rendered from the word ארץ, and in the remaining five from עפר; in four of these, Job viii. 19. xxviii. 2. xxx. 6. xli. 33. it is perfectly clear "earth" cannot be understood as equivalent to "world" in the above passage; therefore, if it has this meaning in the text under consideration, *this text stands alone*. But there is very strong reason to believe it has another meaning; the translation, already justified, of the two words examined, renders this highly probable, and that the very meaning given in the proposed translation is the correct one. But further, "dust" occurs 19 times in the book of Job; in every occurrence of which, the writer has employed עפר. Now this word not only means minute particles of matter generally, but those minute particles into which the human body is reduced by death; and with an allusion to this in seven of these passages it is employed: Job vii. 21. x. 9. xvii. 16. xx. 11. xxi. 26. xxxiv. 15. xl. 13. If an actual metonymy, a change of "dust" for "the dead," be insisted on, in order to justify the translation, though it cannot be furnished from this writer, it can from another in the same language, and in the same (the poetic) style of writing: Ps. xxx. 10. "What profit is there in my blood, when I go down into the pit? shall the dust" עפר or my *dead body*, "praise thee?" Sufficient has now perhaps been said to show that על עפר יקום is literally con-

strued, "He shall arise (presiding) over the dust," and that it is properly translated "He shall judge the dead." I now proceed to consider verse 26.

When we would learn the meaning of a sacred writer, it is well, if we have the means, to inquire from himself, rather than through the medium of a translation. So, in reading his own words, we should remove from them every thing not placed there by himself; we should take the words as he left them, and inquire their signification. If we do this by the passage before us, we must read the Hebrew without the points.* This will be readily conceded by their most strenuous advocates; for, the period has now passed in which the Buxtorffian doctrine of their extreme antiquity, and indeed, Divine origin, was held almost as an article of faith. Without the points, then, the word נָקַד will be, with equal propriety, either the third person singular, preterite in Kal, with י, the pronominal affix of the 3d pers. sing. mas. or the third person plural preterite in Kal. If we take it for the latter, we leave it without a nominative, and the turn of the sentence will considerably depend on the nominative, supplied by the conjecture of the translator; but, if we consider it to be the former, we have, in the word עָרִי, a nominative with which it agrees; to this therefore

the preference must be given. Now, as to the meaning of the verb, both Buxtorff and Parkhurst derive it from נָקַד. All the passages referred to by Buxtorff are also, together with several others adduced by Parkhurst, yet they differ except in one passage (Lev. xix. 27.) in the sense they attach to it. Parkhurst considers its import to be "*to go round, surround, encompass;*" whilst Buxtorff renders it by "*excidit, concidit,*" and, in this particular passage, "*perfoderint.*" A presumption against his rendering arises from its being, at best, only metaphorical. He does not attempt to adduce a single passage in which it is to be understood literally, and in this passage he has carried the metaphorical sense to a very unwarrantable length. A further presumption is, he is totally unsupported by translators of authority. Again, his rendering of some passages in which the word occurs, is not only violent, but unintelligible; e.g. Isa. xxix. 1. where the English Bible reads, "let them kill the sacrifices," Buxtorff renders the words by " *festa excidant;*" "let them slay or cut off the feasts!" Is there any intelligible meaning in this? Once more, his devotedness to his favourite points led him to translate as a verb in the future tense, what is much more intelligibly rendered as a noun, נָקַד a compass or circuit. On the contrary, Parkhurst proves the primitive and literal meaning he gives, to run through all the more

* "The points are very certainly of more recent introduction than the fifth century of the Christian era." Michaelis' Commentaries on the Law of Moses. Eng. edit. 1814. vol. 2. p. 170.

remote ones;—he is supported by the very first authorities, the Septuagint, the Vulgate, Aquila, and Symmachus. What Buxtorff has so harshly rendered as above, (Isa. xxix. 1.) Parkhurst smoothly and intelligibly translates, “Let the feasts *come round*;^{*}” as we say, the *circling* year; and he shows the above word, נָקַף, to be a noun, and (as is frequently the case) one of two nominatives, applied distributively to a singular verb. But we have principally to do with the passage before us: What is the meaning of the verb here? The inquiries of which I here communicate to you the result, owe their origin to an examination of Parkhurst on this word, and on turning to it you will find his translation to vary but little from that proposed by me.

As there is, I believe, little or no difference of opinion as to the meaning of עָרִי “my skin,” and as it does not affect the argument, it may be dismissed, by observing only, that the marginal reading cannot be correct; for were it a part of the verb עָרַף, it must, to bear the rendering given, have been written אָעָרַף. The word in this passage is, without doubt, derived from עָרַף or עָרַף; it is properly translated “my skin,” and is the nominative to the verb נָקַף. As it regards the translation of it “a skin like mine,” the justification of this will come when we consider another word to which the same remarks are applicable.

^{*} The word is also used in this sense, Job i. 5. “And when, the days of their feasting were gone about,” or *gone round*.

If the rendering of נָקַף (“like this”) be considered too free, it may be observed in justification, that there are many, or at least several passages, in which this word is translated in a manner very similar. In Isa. i. 12. it has this meaning: “Who hath required *this*,” i. e. conduct *like this*, “at your hand.” In Gen. xlv. 17. also, it is employed in the same manner: “Joseph said, God forbid that I should do *so*,” i. e. that I should act in a manner *like this*. And again, in Exod. xiv. 11. “Why hast thou dealt *thus* with us?” i. e. why hast thou acted by us in a manner *like this*? In these passages, though the English word differs, the Hebrew word is the same; therefore, it is hoped, the freedom here assumed is allowable. The only word now remaining to be examined, and the proposed translation of which is yet to be justified, is מִבְּשָׁרִי. Here we have only to inquire, Are there passages in the Hebrew Scriptures, in which this word plainly means, “such flesh as mine?” If there are, the proposed translation is justified.

The word occurs Gen. ii. 23. “And Adam said, this is now bone of my bones, and flesh *of my flesh*,” מִבְּשָׁרִי i. e. “This being has altogether *such flesh as mine*, being formed from a part of my own frame.” Similar expressions are found in other places, where it is certain this is their import. Thus in Gen. xxxvii. 27. the brethren of Joseph say, “Let not our hand be upon him; for he is *our*

brother and *our flesh*; and in Isa. lviii. 7. Hide not thyself from *thine own flesh*. The mere mention of these passages, will, I am persuaded, satisfy you that no unwarrantable liberty has been taken in deriving from the Hebrew word, the English by which it is rendered, and the same principle justifies the translation of עָרִי in a similar manner.

Thus, Sir, have I gone through the examination of all the words in this passage, on the translation of which will depend its weight in a very important controversy. I have endeavoured to show, whether successfully or not is for you to judge, that the translation proposed is justified by the unquestionable import of the same words in other passages, and by an appeal to such authorities as were within my reach. To what extent the foregoing remarks may influence the judgment of others, I know not; if they had not been satisfactory to myself I would not have troubled you with them; but considering them solid, (it does not become me to say conclusive,) allow me briefly to state my views as to what doctrines the passage would teach to the servants of God before the birth of Christ.

1. It would teach the doctrine of a resurrection.

Some persons tell us that this was the great doctrine Christ was sent to teach; that he sealed its truth with his blood; and demonstrated it by his own resurrection. But if this were

not known before, the evangelists erred when they distinguished the Pharisees from the Sadducees; for they declared that only the latter disbelieved it. But, be this as it may, let an unprejudiced person peruse the proposed translation, and he will surely be unable to discover what is taught by the Apostle, in the words "The dead shall be raised," which is not taught by the writer of the passage in question.

2. It would teach the doctrine of a future judgment.

It has been questioned whether, in his law, Moses taught this doctrine: indeed some very able pens have been employed to show that he did not. Whether this opinion be, or be not correct, I shall not inquire; but if, as some have contended, Moses was the author of the book of Job, he has plainly taught it here; as plainly as an inspired apostle has, when he says, "Every one of us shall give an account of himself unto God."

3. It would teach the incarnation of the Eternal Jehovah.

In my former letter I showed that the words rendered "Redeemer" and "God" refer to the same being, and that that rendered "God" viz. "Eloah," belongs exclusively to Jehovah: in this I have justified another translation of the two verses: now, I ask, can the doctrine of the incarnation of Jehovah be learnt from the words "God was manifest in the flesh?" Common sense replies in the affirmative. Then I ask again, Is it not taught in these

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words, "A skin like mine, (even) like this, shall encompass him. and (formed) of flesh like mine, I shall behold God?" To this inquiry, she gives a similar reply.

4. Connected with the former it would teach, by the agency of whom the work of judgment shall be conducted.

By a prolepsis, not at all uncommon, the writer has disregarded the order of events, placing that first, which, in the order of occurrence, would have been last; the judgment before the incarnation. Yet he as expressly declares that the *incarnate Jehovah* shall be judge, as the apostle does when he says, "We must all stand before the judgment seat of *Christ*," or "God shall judge the secrets of men *by Jesus Christ*;" for it is the "Redeemer" who "shall judge the dead."

5. It would teach the doctrine of redemption by substitutionary suffering.

This I mention here, because it is certainly among the doctrines which would be taught by the passage; but having, in my former letter, observed upon it, I dismiss it now with a mere place in the enumeration.

From the foregoing remarks it appears that ancient believers were not left so entirely without information on the great doctrines of Christianity, as some persons would willingly persuade us they were. Let these doctrines be compared with what are generally considered the fundamental truths of the Christian system,

and it will be seen in how short a list would be contained the essential truths not taught. Yet, we have here examined but one, of a thousand passages in the Old Testament, which teach the same, and other doctrines but because the light of the New Testament is stronger, and its revelations clearer, we are told the Old Testament is darkness, and that it is of comparatively little importance! Are the doctrines above enumerated unimportant? Rather are they not of capital importance? Then, how great must be the guilt of turning contemptuously from the writers of the Old Testament, as if "the Lord had not spoken by them!"

JOSEPH.

THE FUTURE STATE OF THE HEATHEN.

THE greater portion of the inhabitants of our globe, having never been favoured with the light of revelation, it becomes an interesting inquiry, whether any thus circumstanced, attain to the joys of the blessed, in the world to come. The question is of a very delicate and difficult nature, and perhaps will never be decided at any earthly tribunal.

It cannot with propriety be said, that the ignorance of the heathen will exonerate them from blame; they will be judged according to the light they enjoy; and according to the nature of their probationary state, and the works they perform. "As many

as have sinned without law (without the advantages of a written authenticated rule for their conduct) shall perish without law." How dark soever the minds of the heathen may be, the goodness of God will remain for ever unimpeachable.

Some have inferred that many of the heathen will be saved without the light of revelation, or the knowledge of the gospel, from such passages of Scripture as the following: "Many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven;" from which we can gather nothing more than "that numbers of the benighted Gentiles from the distant parts of the earth, would, by faith in Christ, become fellow heirs with Abraham, and Isaac, and Jacob, of that heavenly felicity, to the enjoyment of which they had attained," while the Jews should be thrust out.

The ancient Jews are mentioned as having had but faint conceptions of the Messiah, and as many of them entered into the joy of their Lord, it is thence inferred that many of the heathen do the same, without the knowledge of God's revealed will. The Jews were evidently much more enlightened, and entertained far more just conceptions of the way of salvation, than their heathen neighbours; and although their notions of the Messiah were obscure, there can be no doubt, but all the *spiritual* among them, were

made suitably acquainted with Him; not did they look for any other way. "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." "According to the whole tenour of Scripture, as well as the dictates of common sense, no sinner can *do well* till he repents, submits to God, and asks mercy of him. The Jew who did this, must have respect to the types and promises of a Saviour, with which the law of Moses was replete, as well as the preceptive part of it; and he alone who did this, would perform any *spiritual obedience*." We conclude that all the *truly spiritual*, since the creation, have been blessed with the light of revelation, and that to them Christ has been made known; "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Job probably lived and died before the law, and had traditional revelation as the patriarchs had; and Moses esteemed the reproach of Christ, greater riches than the treasures of Egypt.

The passage in Rom. ii. 13, 14, 15, has been referred to, as proving the affirmative of the question. A judicious commentator remarks on the passage, "that the apostle's argument by no means implied that the Gentiles performed any *spiritual obedience*; or that any of these could be jus-

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tified on account of their partial and scanty compliance with the dictates of their own understanding. As rational creatures, in a fallen state, yet not desperate, they sometimes acted more morally than at other times; and accordingly their consciences approved, or disapproved of their conduct; and the same is the case at this day, with mere infidels and nominal Christians."

The case of Cornelius, Acts x. has been referred to. Cornelius, though not observant of the ceremonial law, yet had the Scriptures of the Old Testament, which, by the grace of God, he had improved to good purpose. In the language of the same commentator, we would say, "it is mere trifling to inquire, as many have done, what his state would have been, had he died after his prayers were heard, and before he had believed in Christ; for it goes upon the absurd supposition of the Lord's beginning a good work, and not bringing it to the intended completion. It is a universal rule, that whatever is from God, of a spiritual and gracious nature, will, for Christ's sake, be accepted of him; but it may be doubted whether *he ever communicates regenerating grace, where he has not given, or does not mean to send, some measure of the light of his word*; though it does not behoove us to limit his mercy: nor can we tell how small a portion of Divine truth, may be the seed, or food of Divine life:" and on verses 34, 35;—"Where the

essence of true religion is found, God will graciously accept it, without regarding names, forms, or sects. So that, in every nation, he that feareth God and worketh righteousness, is accepted of Him:" for this, when genuine, comprises the substance of true religion, and is the effect of special grace; the evidence, though not the meritorious cause, of a man's acceptance; and whatever may yet be wanting in his explicit knowledge and faith, will, in due time, be communicated."

We have heard of the "spiritual knowledge and piety of a Confucius and a Socrates." However wisely the heathen philosophers may have speculated on the being and attributes of God, yet we have no evidence of their having *any spiritual and saving knowledge of Him*; on the contrary, their notions were very imperfect and absurd; and well they might be; for, by their own wisdom they could not know Him; and before attaining to it, they must be taught by his Spirit. The slaughter of infants was sanctioned by the approving opinion of Plato; Seneca, one of the purest of the Roman moralists, is eloquent in the defence of suicide; and Aristotle insists upon the right of making men slaves. "Leaving the Bible, what can we know of God, of heaven, of the path by which we may ascend thither, of the means of advancing safely and prosperously on our route! Are we wiser than all the sages of ancient times? Are we ready to

compare ourselves with Socrates, and Plato, and Zeno, and Aristotle. Yet there is scarcely a child of twelve years among us, but can give an account of the Deity, his attributes, his operations, and his laws, which would put to shame all the speculations of these illustrious philosophers." Those heathen who appear to have possessed the most consistent views of God and human depravity, and to have approached the nearest to spiritual knowledge, seem to have been deficient in a very important trait: they have gone about to establish a righteousness of their own, and endeavoured to appease the Supreme Being, by inflicting on themselves corporeal pain, or by some method equivalent; not having the least discovery of the inefficiency of human exertions, or of any adequate remedy for their miseries. We have no grounds for supposing that those heathen who are unknown to us, have ever made any further advances. Mr. Ward in his Letters observes, "that amidst a pretty large acquaintance with the heathen in India, *I have never seen one man, who appeared to "fear God and work righteousness."* On the contrary, the language of the apostle seems most strikingly applicable to them all: "There is none righteous, no, not one; there is none that understandeth: there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no,

not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood: destruction and misery are in their ways: and the way of peace they have not known."

If any of the heathen are saved, it must be through the blood of Christ, and the renewing of the Holy Ghost; for Christ is the light of the Gentiles; there is none other name; he is the way, the truth, and the life; the One Mediator; and in him God is reconciling the world unto himself: and, agreeably to the instructions of God's word, we are utterly at a loss to conceive how the blessings of salvation are imparted, without faith in Christ. "He became the author of eternal salvation unto all that *obey Him.*" If the benighted heathen experience this operative principle, is a new revelation made from God? Or how shall they believe in him, of whom they have not heard? We are assured that no degree of holiness is implanted in the heart of any human being, without the good work's being perfected: can we properly say that the good work is perfected, till Christ be embraced in the faith of the gospel? And, considering the case of Cornelius, and all other saints of whom we know, can we ever suppose that spiritual knowledge is imparted to any, but to such as God does, in due season, reveal

the Saviour? Why is the idea that all the heathen perish, less reconcileable with our feelings of compassion, or the goodness of God, than the undoubted fact, that an innumerable number of those who are blessed with revelation, go down to death? Have we not as much reason for believing, that gospel sinners are saved, without any explicit knowledge of the way, as that this takes place with the heathen? We are not to say what God can do, but what we are assured he will do, according to the testimony of his word. His dealings with sinful men, are clearly made known; and we are not warranted to conclude, that any other method is pursued, in the Divine procedure, in bringing sinners into the fold of Christ, than such as we are acquainted with. What cause could there be why another method should be adopted, since the gospel is the grand means of bringing in the elect, whom Christ has redeemed by his blood, out of every kindred, and tongue, and people, and nation? And would not the necessity of this gospel be wholly removed, or, at least, very greatly diminished, upon the supposition that the heathen are saved without it? And how shall we account for the command of Christ to preach the gospel in all the world, and to every creature, and for the zeal of the apostles in extending its circulation?

That all men need the salvation of the gospel, and are in dan-

ger of perishing, unless made acquainted with it, we think sufficiently established, by the argument of the apostle, commencing in the first, and ending in the third chapter of the epistle to the Romans. And, furthermore, if this be not the case, how shall we construe such passages as the following? "The whole world lieth in wickedness:" "and God looked upon the earth, and behold it was corrupt; for all flesh had corrupted his way upon the earth:" "and were by nature, the children of wrath, even as others:" "having no hope, and without God in the world:" "be not deceived; neither fornicators, nor idolators, &c. shall inherit the kingdom of God:" "the just shall live by faith:" "and the scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all the nations be blessed. So then, they which be of faith, are blessed with faithful Abraham." "For with the heart man believeth unto righteousness, and with the mouth, confession is made unto salvation. For the scripture saith, Whosoever believeth on Him, shall not be ashamed." "For whosoever shall call upon the name of the Lord, shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard?" "How beautiful are the feet of them that preach the gospel of peace, and bring glad

tidings of good things?" "So then faith cometh by hearing, and hearing by the word of God."

DION.

AN APOLOGY

For the Baptist Sentiments and Practices.
(Concluded.)

2. It is believed that Pedobaptists have departed from scriptural baptism, in relation to its *subjects*. From the design and history of the ordinance, and from declarations of scripture, it appears that by dispensing with visible holiness in their candidates, they have virtually instituted, in the place of Christ's institution, an entirely distinct rite, calculated to reverse the order of gospel terms, and utterly abolish the practice of *believer's baptism*. The scriptures uniformly represent the "one baptism" of the gospel to be an outward sign that the candidate is dead to sin, that his old man is buried, that he has been raised to walk in newness of life, that he has repented and believed, that he has put on Christ and is ingrafted into his mystic body, and that with him he holds a spiritual and sensible communion and fellowship. As this cannot be said of unbelieving, or unconscious subjects, it irresistibly follows, that the *design* of the ordinance restricts its administration to those who are visibly regenerate. When such are baptized, all perceive the meaning of the important, solemn transaction. But, apply it to infants, and its *scriptural design* is lost. The

history of the institution will conduct us to the same conclusion. It is a fact, that the apostolical fathers and primitive writers, for two hundred years after Christ, though they often speak of the baptism of believers, *never mention infant baptism*. It is, indeed, pretended that Tertullian, just at the close of the second century, intimates that the practice then existed; but since the children mentioned by that father, are represented as asking baptism for themselves, it is evident that they were not *unconscious passive babes*, but *visible believers*. In the second century Christians were divided into two classes, namely, *believers*, or such as had been baptized, and *catechumens*, or such as were receiving instruction to qualify them for baptism. These facts demonstrate, that infant baptism was then unknown. In the third century arose the error that the ordinances were absolutely essential to salvation; this was the genuine origin of *infant sprinkling*, and its concomitant *infant communion*. For both ceremonies have the same parent, and have been supported by the same process of argument. The *ancient practice* of appointing persons to answer and make professions in the name of passive candidates, preparatory to baptism, according to the rituals of the English, Lutheran, Greek, and Roman churches, unanswerably proves that, in primitive times, a Christian profession made by the candidate was considered *necessa-*

ry to a due and regular administration of the ordinance. The same is abundantly supported by the scriptures. Whenever candidates are mentioned or referred to by the inspired penmen, they are described as visible penitents and believers. John, the first Baptist, being sent to preach the baptism of repentance for the remission of sins, refused to administer the ordinance on the faith of parents, and insisted on evidence of personal repentance in those who resorted to his ministry. Matt. iii. Mark i. Luke iii. Jesus made, and by the hands of his apostles baptized, more disciples than John. John iv. 1, 2. These disciples were first *made*, and then *baptized*. This agrees with the apostolic commission, Matt. xxviii. 19, 20. Mark xvi. 16. To be a disciple of Christ is, to love him supremely—to practise daily self-denial—to possess real personal holiness. The apostles then were commanded so to preach the gospel, that men, by the blessing of God, might hear, repent, and believe, and as disciples be baptized and received into the visible church. In this manner the Divine commission was understood, and obeyed. On the day of Pentecost three thousand were baptized; but they having been “pricked to the hearts,” “gladly received the word,” “believed,” and “praised God.” Acts ii. 37. 41. 44. 47. The evangelist Philip preached in Samaria, and baptized such “men and women” as he considered true believers. Acts viii. 12. The

same chapter contains the facts, that after Simon’s apostacy, Philip rejected him as an unbeliever, and that he, as meaning to be more cautious in future, particularly required the Eunuch “to believe with all his heart,” as an essential qualification for baptism. This affords ample and explicit proof that Philip did not intend to baptize unbelievers. In Acts ix. 17, 18. and x. 47, 48. and xix. 5. and xxii. 16. we are evidently taught to apply this rite to those alone, who appear to possess true faith. With this accords the scriptural account of household baptisms. The household of Crispus was baptized, but “he believed on the Lord with all his house.” Acts xviii. 8. The household of Stephanas was baptized, but “they were the first fruits of Achaia,” and “addicted themselves to the ministry of the saints.” 1 Cor. i. 16. and xvi. 15. The jailor and all his were baptized straightway, but it is said of them, that they all “heard,” “believed,” and “rejoiced in God.” Acts xvi. 29—34. Lydia and her household were baptized, but it is not said that she had, or ever had, a husband, or child, adult or infant. She was then two hundred miles from home, in temporary lodgings, for mercantile purposes, and when she and her household were baptized, they were all at a Jewish prayer meeting; all which circumstances make it improbable that young children composed her family and were baptized. That her household were not baptized upon her faith

is certain, from the fact that the apostles, after their release from prison, visited and comforted them as believing brethren. Acts xvi. 14, 15. 40. In like manner, all instances of baptism and admission into the church, recorded in scripture, proceed on the ground of a credible profession of religion.—One passage cannot be produced, which fairly expresses the application of water baptism to an infant, or designedly to an unbelieving adult. This accounts for the apostles' addressing their epistles exclusively to visible saints, and exhorting them not to be unequally yoked with unbelievers. The various epithets and phrases, which apply to individuals, and whole churches collectively, clearly demonstrate that those individuals professed, and in view of the apostles possessed, real godliness. Why, on any other supposition, should they be denominated "beloved of God;" "saints, whose faith is spoken of throughout the world;" as "full of goodness;" "the sanctified in Christ Jesus;" "children of the promise;" those in whom "God has begun a good work which he will carry on;" "faithful brethren, who love all saints;" "whose hope is laid up in heaven;" the elect of God, begotten with the word of truth;" "the sanctified of God the Father, and preserved in Christ Jesus, and called?" Had these churches in part consisted of unbelieving minors, it is believed that scarcely any language more improper, deceptive,

and dangerous, could be addressed to them, than this adopted by the apostles. What would be thought of that minister of the gospel, who, having baptized some believing adults, and a larger number of passive children, and unbelieving minors, and constituted them into a church, should address them collectively in the following manner? "Ye are all the children of God by faith in Christ Jesus, buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, for ye are all one in Christ Jesus. Ye are complete in him who is the head of all principality and power, and when he who is our life shall appear, ye shall appear with him in glory. Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." Gal. iii. 26—28. Col. ii. 12. and iii. 4. 1 Pet. ii. 5. 9. Would he not be thought to have made shipwreck of his faith? But if he were to address a church composed of *visible saints*, in such a manner, all would be wisely adapted to the oc-

asion. If, therefore, we would not impeach the apostles of Christ, we must conclude that they addressed *such churches*, and that they knew nothing of *infant baptism*.

3. We account Pedobaptists unbaptized, because they have departed from the instituted mode of the ordinance. They affirm that the Saviour appointed no particular mode of applying water, and that consequently immersion, and pouring, and sprinkling, and touching with a wet hand, are all equally valid modes of baptizing. To this we cannot accede. The design of this sacrament requires immersion as its *only mode*. Baptism has been shown to be an expressive symbol of the Christian's being dead to sin, buried and separated from the vain world, and raised to newness of life, in consequence of confiding in a Saviour's death, burial and resurrection. How beautifully is all this expressed by immersion! But if this significant mode is changed for pouring or sprinkling, the whole design vanishes. We cannot, therefore, consent that this wise and instructive institution should be lost in a variety of *unmeaning ceremonies*. The word which the Saviour chose, to distinguish this ordinance, excludes every mode but immersion. I am aware that many writers of respectability, maintain that the Greek word *baptizo*, sometimes denotes sprinkling; but the various passages to which they appeal, will, it is believed, lead every candid mind to a different con-

clusion. Were it necessary, I might adduce Luther, Calvin, Beza, Grotius, Wall, Knatchbull, Towerson, Floyer, Patrick, Taylor, Hammond, Burkitt, Rogers, Gill, Casaubon, Bucer, Mac-knight, and Campbell, with a host of learned critics, ancient and modern, and of all denominations, who have repeatedly conceded that "the word signifies to immerse, and that immersion was the *practice* of the *primitive church*." Had it been the Saviour's intention to institute pouring, or sprinkling, no doubt a suitable word would have been selected for that purpose; but since he has used a word which as evidently signifies immersion, as the English word *dip*, who are we, that we should presume to change or abrogate his sacred appointments? The *places selected* for the administration of baptism, furnish a conclusive argument in favour of immersion's being its only mode. John baptized in the river Jordan, and in Ænon, *because there was much water there*. The jailor and his family were in the house when they heard the gospel preached and were converted; but when they were baptized, though in the middle of the night, they were out of the house. Mark i. 4. 6. John iii. 23. Acts xvi. 32. 34. Baptisteries, or large buildings, over or near places of water, with convenient apartments for immersing, were erected in the third century, and afterwards fonts were constructed for the immersion of infants. Before the third century

Mosheim asserts that "the sacrament of baptism was administered *without the public assemblies in places appointed and prepared for that purpose.*" But why this mention of rivers and places of much water for baptism, if pouring, sprinkling, or wetting with a moistened hand, had been valid modes of administration? What advantage would such places afford to those who have adopted the modern practice? They must have been equally useless to the ancients, had not their *practice been essentially different.* Other circumstances of the primitive administration of this sacramental rite prove it to have been immersion. Why are the administrator and candidate described as descending into the water, and ascending out of it? Matt. iii. 16. Mark i. 10. Acts viii. 38. What propriety would there be in representing the candidate as *buried, planted, or washed,* in baptism, if the whole were performed by the application of a few drops of water to the face? Rom. vi. 4. Col. ii. 12. Heb. x. 22. Every child perceives a difference between washing and sprinkling a few drops of water on a garment, between burying in a grave and scattering a few particles of earth on a corpse. Is it not, therefore, worse than childish to pretend that *rhantism* and *baptism* are alike significant symbols of a washing, burial, and resurrection? Ecclesiastical history corroborates the sentiment that immersion is essential to the ordinance. It is believed that the

following important positions may be supported by a cloud of witnesses. 1. No mention or intimation is made of any other mode of baptism but immersion, for two hundred and fifty years after Christ. 2. In the third century, some professed Christians, especially in Africa, adopting the error, that the ordinance was absolutely necessary to salvation, and that the consecrated water was endowed with a sanctifying influence, introduced the practice of pouring water *on the whole bodies* of such sick persons as could not be immersed, and were supposed to be in danger of immediate death.— 3. Such pourings were denominated abridgments of baptism, and for a long time disputed as invalid, even by the African clergy themselves. 4. His infallible holiness Pope Stephen III. gave the first edict in favour of pouring, in the year 753, in answer to the monks of Cressy in Brittany in France, who inquired of him whether in cases of *extreme necessity* pouring would not be a lawful substitute for immersion. 5. In 1311, the practice of pouring having become very common in France and Germany, the council of Ravenna decreed that either mode was indifferent. 6. In the year 1556, Calvin in his form of prayers and ministration of the sacraments for the church of Geneva, laid aside *immersion* and *pouring*, and enjoined the administrator to *take water in the hand*, and lay it upon the forehead of the candidate.— This was the commencement of

sprinkling; but, according to Calvin's own concessions, contrary to the signification of the word and the usage of the church. 7. Immersion continued to be the only mode of baptizing in Great Britain, except in danger of death, until the reign of Elizabeth; when the exiles of the former reign returned with the sentiments of Calvin. In 1559, Knox, the disciple of Calvin, established sprinkling in Scotland, from which it spread into England, but was much opposed by the established church. 8. In the year 1643, it was warmly debated in the Assembly of divines at Westminster, whether sprinkling or immersion should be established by ecclesiastical authority, and by the influence of Doctor Lightfoot, it was decided in favour of sprinkling, twenty-five voting for that practice and twenty-four for immersion. Hence in their catechism, they gave their sanction to sprinkling, and hence the practice of modern Pedobaptists. 9. All the churches of Christendom which have maintained their independence of the Roman usurpation, comprising the Greek, the Nestorian, the Armenian, the Georgian, and the Russian churches, have constantly continued the apostolic practice of immersion, except in the danger of *immediate dissolution*. See Mosheim's Eccles. Hist. Cent. 1. part 1. chap. 3. sec. 3.; Cent. 17. part. 2. sec. 2; also, chap. 7. sec. 1. Du Pin, vol. 2. p. 77.—Gregory, vol. 1. pp. 53, and 89. Euseb. lib. 6. chap. 43. Doctor

Wall's History of Infant Baptism, part. 2. chap. 9. p. 475. Doctor Whitby, in his Notes on Rom. vi. 4. and Col. ii. 12. laments that "immersion, which had been religiously observed by all churches for *thirteen hundred years* after Christ, should, without Divine authority, be changed into sprinkling." Stackhouse, in his History of the Bible, 8 B. 1 chap. 291, 292, p. attests the same melancholy fact. See Encyclop. Brit. article Baptism; also, Encyclop. Edinb. American edit. the same article. See likewise Booth's Pedobaptism Examined, &c. &c.

Thus you perceive that, in our view, the Pedobaptists have departed from the scripture design, subjects, and mode of Christ's institution, and have substituted in its place a mere *human invention*. This alone is our reason for not communing with them, agreeably to their friendly invitations. To commune with them, remaining as they are, would imply a belief either of infant sprinkling or of the nullity of water baptism. But we can neither admit that the sprinkling of unbelievers is a valid ordinance, nor presume to abrogate one of the Redeemer's laws. Surely, consistent Pedobaptists would not commune with us, if they believed us unbaptized; nor can they desire us to commune with them, while we consider their baptism essentially *defective* and *invalid*. Would Christians terminate this unpleasant controversy relative to communion, let them all submit to their Lord and Mas-

ter, and be baptized according to *his command and precious example*. But since many are unwilling regularly to enter Christ's visible kingdom, we can do no more than to *close every improper entrance*, open the *door* wide, and say to every beloved disciple of the Redeemer, "*Come in, thou blessed of the Lord, why standest thou without.*" If they refuse to be persuaded by such an invitation, they evidently *exclude* themselves. I know some, in the heat of declamation have said, that Christians ought, without regard to tenets and ceremonies, to receive at the Lord's table all whom they believe to be subjects of grace. But who does not see that such a theory, reduced to practice, would extinguish the light, abolish the strength, and confound the wisdom of the Redeemer's kingdom? The establishment of such an indiscriminate communion of heterogeneous and warring materials, would abrogate Divine authority, infallibly defeat all efficient action in behalf of religion, and reduce the church to a condition more deplorable than that of Babel. Whatever motives or feelings, therefore, may have induced individuals to advocate a scheme so levelling and visionary, it has never so prevailed against piety and good sense as to be introduced into any Pedobaptist church. I am also aware, that some have represented the scriptures to be so dark on the subject, that it is impossible to determine what baptism was in the days of the apos-

les. To this opinion I dare not accede, lest I reproach our only rule of faith and practice, and impeach the wisdom and fidelity of its glorious Author. "No," says a standard Pedobaptist writer, "the difference and opposition in sentiment and practice respecting this institution and all other Christian doctrines, duties, and ordinances, are not owing to any want of light in the scriptures, but entirely to something wrong and defective in the human heart." It has, likewise, been fashionable to represent the whole controversy to be trifling and unimportant, and to plead only for *sincerity* in practice. It is acknowledged, that no external ceremony is absolutely essential to salvation. But may we, therefore, infer that it is unimportant and nonessential whether we embrace truth or error? whether we obey, or disobey the Saviour's commands? Can a servant consistently plead *sincerity* as an excuse for the neglect of doing his master's will, of which he has remained *willingly* ignorant? May we not as really manifest the obedience or disobedience of the heart, by complying or not complying with what have been called little duties, as with those which men denominate greater, and more important? Let us remember what the Saviour has said in Matt. v. 19. "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do, and teach them, the

same shall be called great in the kingdom of heaven." I see not why the plea of *sincerity* may not as well excuse any error in faith or practice, as error in baptism. Were we at liberty to depart from the scriptures in relation to this ordinance, we must wholly renounce them as a Divine rule of conduct, and commit our dearest interests to the uncertain and fallacious guidance of unassisted reason. Some among us so sicken at the very name of controversy, and so lament the dissensions of professed Christians, that they are disposed to adopt the maxim that "we ought to pass in silence all subjects of dispute, and discuss such topics only as are mutually acknowledged as true and important." It is acknowledged, that the dissensions of the Christian world, are humiliating to human nature, and to be deeply deplored by all friends of piety. But it is not believed that we should remedy the evil by adopting the principle of *unlimited accommodation*—that grand instrument of Satan's most successful attacks against the truth. This would suppress inquiry, promote a stupor in the mental faculties, and eventually pave the way to schism and heresy. Union on such a scheme is not worth possession. It would be founded in ignorance, hollow in its nature, and of uncertain continuance; and its termination the excess of folly. I am not, however, an advocate for heated, intemperate disputation. We ought to suppress our passions, delibe-

ately canvass our sentiments, and bring them to the standard of truth. While we seek the general good by yielding private interest and whatever is really non-essential in religion, the laws of investigation forbid us to defile our consciences by placing among the non-essentials, the plain precepts and positive institutions of Christ, which he designed to be the *tests* of our *obedience*, and the *mementoes* of his *love*. Charity does not require the sacrifice of truth on the altar of religious union. "She rejoices in the truth." Were such a cross-shunning device universally adopted, it would prove the annihilation of the whole system of revelation, for which the apostles, and martyrs, and primitive Christians toiled, and suffered, and died. Let us all rather practise the apostolic exhortation, to "*prove all things, and hold fast that which is good.*" Thus truth will be honoured, union and harmony promoted, and God glorified.

Thus, my Christian brother, (permit me so to call you,) presuming on your candour, I have freely given you an undisguised statement of our peculiar sentiments and practice. And now, trusting that you will excuse my plainness of speech, and hoping that you will make the Bible your study, and that God will direct you into a clear perception, a sincere love, and a uniform practice of the truth, I subscribe myself your servant in the gospel,

A BAPTIST.

MISSIONARY INTELLIGENCE.

FOREIGN.

MISSION TO BURMAH.

*Letter from Dr. Judson to Mr. Sharp, of
Boston, dated*

Ava, November 30, 1822.

REV. AND DEAR SIR,

BROTHER Price and myself have been here about two months. He is well received in the character of doctor, and I am better received in the character of a minister of religion, than I had any reason to expect from the manner of my reception three years ago. I am now inclined to think, that it was motives of state policy, rather than a spirit of intolerance, which influenced the king at the commencement of his reign, to discountenance every innovation. Indeed all the members of the blood royal seem to have inherited from the late monarch, a spirit of scepticism in regard to their own religion, and a disposition to listen with candour, so far as their attention can be diverted from the business and amusements of high life. The prince of M—, eldest half brother of the king, is almost persuaded to be a Christian, and not merely, I hope, from conviction of the truth of Christianity, but from a conviction of its excellence and adaptedness to his personal necessities. He allows me to approach him with great familiarity; and I sometimes venture to warn him of his danger, and exhort him to flee from the wrath to come; and he sometimes listens with the deference of a disciple, and the air of an awakened sinner. The princess of T—, eldest sister of the king, also manifests a desire to know the truth, and receives my communications with

respect. But here I need the assistance of Mrs. J. The princess is a lady of taste and elegance, and I have no doubt that she and Mrs. J. would become strongly attached to each other. Her favourable opinion is of the first importance, since she has the immediate charge of the heir apparent, a fine boy of about ten years of age. Of the six Atwenwoons, privy counsellors, of the king, two or three are decidedly candid and liberal. Of the Woongyees and Woondouks, the ruling court of the empire, I can, as yet, say nothing certain, it not having been convenient to form much acquaintance with them. I might mention several cases among the subordinate officers of government, in which I have been favoured with a pleased and candid attention, and have received kindnesses that I had no reason to expect.

I do hope that if we can obtain a settled residence in the capital, and enjoy an ordinary measure of the Holy Spirit, the Christian religion will be gradually introduced; at least, that some precious souls will be rescued and saved.

I have lately heard of the death of dear brother Colman, and am frequently reminded of his loss, while occupied in scenes, where he was once associated with me. I am ready to reproach myself for having, in any way, consented to his leaving this country, and exposing himself to the fatal climate of Cox's Bazar, especially as the prospects under this government become more encouraging. But I trust that we were guided in all our deliberations and decisions, and that in the future world of light, we shall see, that the great designs of God were frequently furthered by events which appear to us, at present, most disastrous.

Amer. Bap. Mag.

*Letter from Dr. Judson to Dr. Baldwin,
of Boston, dated*

Rangoon, February 11, 1823.

REV. AND DEAR SIR,

My last to you was written just before we left Rangoon for Ava. While at Ava, yours of March last came to hand, and afforded me much consolation and encouragement. Since my return, I have received yours of July, the latest that has reached me from America. The Magazines also have all been duly received. Many thanks for all your kindnesses, and thanks to God who has excited so much interest for the Burman mission, in the hearts of his dear children, in far distant lands.

You will learn from my journal, forwarded herewith to the Corresponding Secretary, the particulars of our visit to Ava. Suffice it here to say, that the Lord has been gracious to us beyond our expectation. My reception, as a minister of religion, has been very different from what it was before. A liberal and candid spirit seems to prevail among all the members of the royal family, and among many of the leading members of government. It is distinctly understood by the king, and by all who have any knowledge of me at all, that I am a thah-thah-nah-pyos-tsayah, that is, a religion-propagating teacher; and yet I have been smiled on and listened to, and by the order of the king himself, have received from the chief public minister of state, the grant of a small piece of ground for the express purpose of building a kyoung, (a house appropriated to sacred characters.) It is my intention, therefore, to return thither as soon as Mrs. J. arrives, who, I hear, has gone on to America. And in the mean time, I shall occupy myself in finishing the translation of the New Testament, a work, which I left unfinished with great reluctance, and which I rejoice to have leisure to re-assume.

During my absence, one of the best of our church members, the sister of

Mah Men-la, was called from this world, to join, I trust, the church triumphant. She died in peace and joy, professing her belief in Jesus Christ, and saying, that she should soon be with him in heaven.

During the whole of my residence at Ava, I was severely afflicted at intervals with the fever and ague. I did hope, that a change of climate would effect my cure; but the disorder has followed me to Rangoon, and I am subject to it every other day. Brother P. was apprehensive that it would terminate fatally, having resisted every medical application, and become so deeply rooted; and he would have accompanied me hither had I not dissuaded him. My only hope now is, that it will exhaust itself, before my constitution is exhausted; but the Lord's will be done. I could wish to live to finish the New Testament, and I should also be happy to see a little church raised up in Ava, as there has been in Rangoon. But the ways of God are not as the ways of man. He does all things well. Glory be to his holy name, for ever more.

Amer. Bap. Mag.

PALESTINE MISSION.

Extract of a letter from the Rev. Mr. Fisk, American Missionary at Jerusalem, to Dr. Porter of Andover, dated April 28, 1823.

My first letter from the Holy City shall be to my revered instructors and beloved brethren at Andover. I have now spent four days in the city where David lived and reigned, and where David's Lord and King redeemed the world. The house I inhabit stands on Mount Calvary;—my little room has but one small window, and this opens towards Mount Olivet. I have walked around Zion; I have walked over Calvary; I have passed through the valley of Hinnom; drank of the waters of Siloam; crossed the brook Cedron; and

have been in the *Garden of Gethsemane*. The next day after my arrival I made my first visit to the tomb of *my Lord*. I did not stop to inquire whether the place pointed out as his sepulchre is really such or not. If in this there is any delusion, I was willing to be deceived for the moment. The church was full of people, but though surrounded by them, I could not suppress my feelings. I looked at the dome which covered the tomb, and thought of the death and resurrection of my Lord, and burst into tears. I entered, and kneeled by the marble which is supposed to cover the spot where the body lay. My tears flowed freely, and my soul seemed moved in a way I cannot describe. I dedicated myself anew to my Lord, and then offered up my prayers for my father, brothers, sisters, and particular friends. I implored a blessing on *Andover*, and on all missionaries and ministers, and on all the world. It seemed then as if Jesus Christ the Son of God, had really suffered, and risen from the dead. The period of time that has elapsed since his death, diminished as it were, to a moment. The whole seemed present and real. O, what sufferings! O, what love! Dear brethren, it was for us he bled and died. Shall we not then live to him! He died to save us from *sin*. Shall we not then avoid sin in all its forms? He died for *us*—Can we then be unwilling to make efforts, and undergo privations to save *others*? If you think I have made any sacrifices or undergone any hardships, I assure you I forget them all when in the church of the Holy Sepulchre. But, alas! how little do I see around me of the efficacy of that blood which was shed on the cross! The Christian pilgrim cannot enter the building that covers the tomb of his Redeemer without buying permission from the enemies of his faith. I suppose at least three-fourths of the inhabitants of Jerusalem deny the divinity of our Lord, and the atoning efficacy of his death, and I fear all, or nearly all

the rest, adore his mother and disciples with almost as much apparent devotion as himself. When I was at Gethsemane there were so many armed Turks about, that I did not think it prudent to stop, but only walked across the field.

"Where once thy churches prayed and sung
Thy foes profanely roam."

I weep when I think of Zion, and think of the desolations of Jerusalem; and I am sure you would weep if you could see what I see, and you would pray earnestly that another Pentecost season might be enjoyed here. My first impressions in regard to our mission was discouraging. The first evening my feelings were depressed and desponding. But I feel much encouraged. We have already distributed about 70 Testaments and Psalters, and more than 300 Tracts, and brother Wolff is engaged day and night in preaching to the Jews and disputing with their Rabbies. We are surrounded by dangers, and we tremble at every step; yet the Lord our Redeemer protects us, and I hope will protect us. Trusting in Him, we will go forward. Brethren, pray for us; and, oh! I entreat you, live near to Christ. Meditate much on his love, his death, and mediation. This will show you the world with its distinctions, pleasures, and strifes, in the proper light. May that Saviour who died *here*, bled and died for you and me, fill our hearts with his love, and make us all good ministers of his grace; may we be crucified to the world, and the world to us, bearing about in our body the dying injunctions of our Lord Jesus Christ.—*Relig. Intel.*

THE JEWS.

Letter from the Rev. Mr. Goodell to the Treasurer of the Boston Jews' Society, dated Malta, May 8, 1823.

DEAR MADAM,—You will rejoice to hear that an association has recently been formed here, denominated "The

Malta Jews' Society," the object of which is, to facilitate the operations of those Societies in America and Europe, that send agents or missionaries to seek the welfare of the children of Israel. The Deputy Commissary General of these islands was Chairman of the meeting, and has accepted the office of Treasurer of the Society. Another gentleman, connected with the Commissaries, together with Dr. Naudi, are Secretaries. The Committee consists of six, besides the Treasurer and Secretaries, of whom the Rev. Mr. Jowett, and two of our number, are a part. One of the first judges, and several other gentlemen of distinction, and a number of ladies, were present, and became subscribers to the Society. The Rev. Mr. Way, whose name is familiar to all those who are waiting for the consolation of Israel, addressed the meeting in a speech of near two hours length, and was exceedingly impressive. You probably know, that a legacy of *three hundred thousand pounds sterling** was left this gentleman, and that he devotes it all, together with his time, and talents, and *life*, to the good of Israel. He is now on his way to Jerusalem, and hopes to be there, "when the day of Pentecost is fully come." He has with him a converted Jew, a brother of the Syrian Bishop who visited England a few years since, together with eight or nine other individuals, most of whom are from different countries and of different languages. That in Zechariah, 8th chapter 23d verse, seems to be almost literally fulfilled:—"And it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you."

This may be considered as a new era in the religious history of Malta. The hands of those who love Zion have been greatly strengthened, and their hearts

greatly encouraged by this reinforcement. Indeed, to see a vessel approach these shores, the whole cargo of which consisted of Bibles, and missionaries, and Missionary Reports and Tracts, was truly a novel and interesting sight; and inspired the hope, that the time would come when "*Missionary Packets*" would touch here, as regularly every month, as his Britannic Majesty's packets now do.

Mr. Way has travelled extensively on the continent, has visited, I think, *all* the sovereigns of Europe, not even excepting his holiness the Pope; and has, to use his own expression, "seen more Jews than Solomon, king of Israel, ever set his eyes upon." After he has visited Jerusalem, and perhaps Persia, he intends to go to the city, where "the disciples were first called Christians," and, from its ruins, to build, if he can obtain permission from the Grand Signior, a chapel, a school room, &c. and to establish a Christian colony. Indeed his head is as full of plans, and his hands as full of good works, as his heart is full of benevolence.

He sets sail this evening, and with all our hearts we bid him God speed. We all unite in hoping that your Society will send out a missionary the ensuing autumn. You will read the journal of our brethren in Egypt with grateful delight. We forward it, together with this, to Gibraltar, in a few days.

In their journal, the missionaries say—"We have now been in Egypt near three months; and, in connexion with Mr. Wolff, have been permitted to preach the Gospel, and address men on religious subjects, in English, French, German, Italian, Greek, Hebrew, and Arabic; have distributed about eight hundred copies of the Bible, or parts of it, in twelve languages; and more than 2000 tracts. We have had fears, and some troubles; but the Lord has preserved us, and delivered us."

* g 1,333,333 33 cts.

MISCELLANEOUS.

MR. THOMAS HOLLIS, JUN.

THIS worthy gentleman, a member of the Baptist church at Pinner's Hall, London, died, January 31, 1730, aged 71. His memory will be long perpetuated in New-England, as the benefactor of Harvard University. In that, Evangelical Institution, he founded two Professorships; one for Divinity, the other for Mathematics and Natural and Experimental Philosophy. Out of the interest of his donations, he ordered "four-score pounds per annum to each of his professors, and ten pounds each per annum to ten poor scholars, of reputable characters, designed for the work of the ministry, as a help to defray the charges of their education." He left, also, 20 pounds per annum to the College Treasurer, for the time being, to reward him for his care and trouble in managing the donations which he sent them. Besides, he gave the College a curious apparatus for mathematical and philosophical experiments, and Hebrew and Greek types; and at different times augmented the College Library with very valuable books, either from himself, or procured by him from his friends. The Professors of the above branches in the University, are, from the beneficence of this "worthy, pious, and generous gentleman, denominated "Hollis Professors." His funeral sermon was preached in England by his pastor, Rev. Dr. Hunt. The Rev. Mr. Coleman, a clergyman in Boston, preached a sermon on the occasion of the death of Mr Hollis, before the Governor and General Court of the Province of Massachusetts, April 1, 1731.

Another sermon was preached on the same occasion, by the Rev. Dr. Wigglesworth, Hollis Professor of Divinity in the Hall of Harvard College. Both these discourses were published. In all

three much honour is done to this gentleman as a friend of religion and science.

AMERICAN EDUCATION SOCIETY.

THE Eighth Annual Report of the Directors of the American Education Society, contains a summary of very interesting facts, relative to the success and prospects of that noble Institution. They notice the death of two beneficiaries, and of more than thirty ministers of Christ. As causes for *solicitude*, they state that their funds are low, and require considerable increase in order to meet the exigences of their beneficiaries: but a more alarming cause is the *increasing desolations of our country*. In the Presbyterian church are five hundred more congregations than clergymen. In the Baptist denomination, according to the last report of the managers, are "one thousand and thirty-five vacant churches." In the Episcopal church more than three hundred vacant congregations.

From the report, we make a few extracts:

"But, amidst all our solicitude, we find in the events of the present day, peculiar reasons for *encouragement*. There are more than forty periodical religious publications in the United States, and not less than fifty thousand copies of them circulated weekly, which are read by at least one hundred thousand persons. These papers receive and republish our reports and communications, and thus afford a medium, through which we can address tens of thousands, weekly, in favour of our object. In looking over the files of some of those, most extensively circulated, scarcely a paper is found, which does not contain something on the subject.

"We are encouraged by the *late liberal benefactions* to this and kindred ob-

jects. Within the last eighteen months, a gentleman in Norwich, Vt. gave \$1,000 to the Union Education Society. A few individuals in Hanover and the vicinity, have subscribed five thousand dollars to assist indigent students in Dartmouth College. A member of the Norfolk County Auxiliary Education Society gave one thousand dollars. Four friends of the Society in Monson, Mass. subscribed 3,500 dollars to the Monson fund for the support of beneficiaries of the American Education Society in Monson Academy. Rev. Zephaniah Swift Moore bequeathed three fifths of his estate, amounting to 7,000 dollars, to the Amherst Collegiate Charity Institution. Mr. Johnson of Pelham bequeathed 5,000 dollars to the same object, and a subscription of 30,000 dollars for the same has been obtained. A gentleman in New-York has founded a Professorship in Auburn Theological Seminary. The bequests of Mr. Sherard of New-York, to the General Theological Seminary of the Episcopal church, amount to 57,000 dollars. The bequests of Deacon John Withington of New-York were 10,000 dollars to the American Bible Society, 10,000 dollars to the Baptist Convention, and 5,000 dollars to Columbian College, D. C. A subscription of 26,000 dollars has been raised for the Theological Seminary at Brunswick, N. J. Another of 10,000 dollars for the Episcopal Theological Seminary, and others of nearly 5,000 dollars to the Theological Seminary at Hampden Sidney College, Va. Mr. John Oliver of Baltimore, bequeathed 20,000 dollars for the education of poor children, under the care of the Hibernian Society in that city, and the Kidd fund in Ohio already gives instruction to 400 poor children. Mr. William Scott of Elizabethtown, N. J. has endowed a Scholarship in the Theological Seminary at Princeton, and William Walker, Esq. of Putnam county, Geo. another in the Columbian College, each by the gift of 2,500 dollars. Making a sum total of monies given and bequeathed within the last eighteen months, principally for the purpose of educating pious young men for the ministry, of two hundred and twenty-one thousand five hundred dollars. These benefactions, which are, on the whole, visibly increasing, from year to year, evince a deep conviction in the public mind, of the vast importance of these various objects of Christian benevolence, and a full determination to make

all the exertions necessary to promote them."

"We are encouraged by learning the number of students in this country, who have been received and assisted by Education Societies. The whole number is seven hundred and twenty-one."

"We are encouraged by the formation, within the last eighteen months, of Virginia, North-Carolina, and Georgia Education Societies, which are intended to try the energies of these great states. How long it will be before all the Education Societies of the different denominations, Colleges and States, will feel that the great object can be most successfully promoted, as in the case of the American Bible Society, by one great National Society, we do not predict; until then we bid all kindred Societies God speed."

"We are encouraged by the good conduct of our beneficiaries, to hope that we are educating those, who will be eminently useful in the church. The evidence of their worth is derived from the certificates of their instructors, and from their quarterly returns. This testimony relates to their diligence and progress in study; their standing as scholars and Christians; their economy and personal exertions. It is given at the end of each quarter, by Presidents and Professors in Colleges and instructors in Academies, and with few exceptions, is, in all respects favourable to their character."

"The friends of the Society will be gratified to learn some general results from the quarterly returns, in confirmation of the testimony of their instructors concerning the diligence, economy, and personal exertions of the beneficiaries. First, concerning their diligence. The number of weeks, annually for study at the different Colleges, is thirty nine; the average number of weeks, in which one hundred beneficiaries attended to their studies, during the last year, was thirty-six and an half, only losing two and an half weeks each, and this too, without deducting the time, in which they were absent to teach school. Secondly, concerning their economy. The average price paid for board by each of the same number, was one dollar and thirty-nine cents per week, and the average of all their expenses above their earnings twenty-nine dollars per quarter. Thirdly, concerning their personal exertions. The amount received, last year, by one hundred beneficiaries for

teaching school, was two thousand five hundred and twenty-dollars; and the amount received for labour, eight hundred and eighty dollars."

"We notice with pleasure also the various benevolent and religious associations, in the Colleges, favourable to the formation of valuable character, in the students. In almost every college there is a Theological Society; a Society of Inquiry respecting Missions; and on Sabbath morning a concert of prayer for the Literary Institutions of our country. Besides this, many of the students are engaged as teachers in Sabbath Schools. All these things are calculated to form young men for usefulness, in this age of action."

"We are encouraged by the number of hopefully pious students, in the Colleges, at the present time; and the number of the same character graduated this year and last. In all the Colleges, in the United States, seven hundred and eight students sustain the Christian character. One hundred and forty-three of this character were graduated last year, and this year one hundred and fifty-six."

"We are encouraged by the favourable change, which the Colleges have already undergone, partly through the influence of Education Societies. In fifty years previous to 1810, less than one fifth of the whole number of students graduated in the United States became ministers. During the last two years more than one third of the whole number graduated, are hopefully pious."

The notes in the Appendix contain some important documents. The quarterly appropriations of the Society to their beneficiaries are usually \$24.

"The embarrassments of the beneficiaries have been such, in numerous instances, as to lead the most liberal friends of the Society to feel, that the quarterly appropriations were too small. This circumstance induced the Directors to write to the Presidents of Colleges, and the Instructors of Academies, where the young men are placed, to ascertain *their* opinion on this subject. Their opinion was *one*; viz. that the present rate of appropriation is the best. At least, no one expressed an opinion that it should be raised. And the reason assigned, why it should remain as it is, was this; that character formed under such circumstances of trial is likely to be valuable."

There are in the United States twenty-seven Education Societies.

"The American Education Society was formed in 1815; and received, the first year, \$5,000; the 2d, \$7,000; the 3d, \$6,000; the 4th, \$1900; the 5th \$9,000; the 6th, \$13,000; the 7th, \$17,000; the 8th and last, \$16,962: making the total amount of receipts, more than \$92,000."

The Directors regard the influence of Sabbath Schools, Bible classes, and revivals of religion, as very salutary on the moral and missionary interests of our country.

"Connected with the Sabbath School Union, in Philadelphia, are thirty-seven thousand children; with Sabbath Schools, in New-York, about eight thousand; with all the Sabbath Schools in the United States, more than one hundred thousand. During the last year, eighteen teachers and sixty-six scholars, connected with one Sabbath School in New-York, became hopefully pious; and, during the seven years, since the Society was formed, *four hundred and eighteen teachers and scholars*. In another Society twenty-one teachers are preparing for the ministry."

One hundred and seventeen beneficiaries at the different Literary Institutions in New-England and New-York, received during the past year \$2535, for teaching school; and \$916 for labour.

"Since 1820, there have been revivals of religion in Dartmouth, Middlebury, Williams, Amherst, Brown, Yale, Union, Hamilton, Princeton, Dickenson, Jefferson, Hampden Sidney, and Washington Colleges.

"There have also been revivals of religion, within the last eighteen months, in Hampden Academy, N. H., in Philips and Amherst Academies, Mass., in Nottingham Academy, Maryland; and in Tabernacle Academy, at Abbeville, S. C."

There are religious or Benevolent Societies in Bowdoin, Middlebury, Williams, Brown, Hamilton, Princeton, and the Columbian College, D. C.

There are Bible and Tract Societies in Dartmouth, Yale, Union, and Princeton.

There are societies of Inquiry re-

specting missions, in Dartmouth, Middlebury, Williams, Amherst, Yale, and Columbian Colleges, and in the Vermont University.

"In the different denominations of Christians, in the United States, more than *four hundred* congregations are reported, as having been blessed with revivals of religion, during the last year. In the Presbyterian church, *ninety eight*; in the Congregational, *one hundred and thirty-nine*; in the Baptist, *one hundred and seven*. The number of hopeful converts, in these revivals, according to the most accurate computation, which could be made from the returns, exceed *twenty-six thousand*."

From the rules of the Directors, we make a few selections.

Every candidate for the charity of this Society, in whatever stage of his education, shall, unless otherwise specially directed, be examined at Boston, by a committee of the Board, as to the evidences of his personal piety and his motives in wishing to engage in the ministry, as well as his talents and literary attainments. At the same time he must exhibit unequivocal testimonials, from three or more serious and respectable persons, best acquainted with him, and his circumstances, (e. g. his minister, instructor, a magistrate, or some other principal man in the vicinity,) stating his age, place of residence, indigence, moral and religious character, talents, learning, and serious desire to devote his life to the gospel ministry.

But if any candidate lives *more than a hundred miles* from Boston, he may apply to such examining committee, herein after named, as may be most convenient to himself, presenting to them the same testimonials, and submitting to the same examination, as above required of those examined by this Board. And the certificate of said committee, stating that he has exhibited such testimonials, and has been thus examined; describing also his age, place of residence, his indigence, moral and religious character, place of study, talents, stage of his advance in study, and serious desire to devote his life to the gospel ministry, shall supersede an examination by the Directors, and shall receive due consideration by the Board, in determining the claims of the candidate to charity.

2. In regard to those who have been admitted, and who wish to be continued

as beneficiaries, the following principles and rules are to be observed. As the interest of the institution forbids that any individual should receive more aid than is absolutely necessary, to the prosecution of his studies; each beneficiary will be expected to submit to sacrifices and self denial, and to derive from his friends, and his personal efforts, as much assistance as possible. When any one wishes for further assistance from the funds of the Society, he must make application to the Directors by letter, (post paid) addressed to the Clerk of the Board,* in which letter he will present a distinct view of his circumstances, mentioning any assistance which he may have obtained from friends or may have reason to expect. In preparing such communications, the Board require each beneficiary to state the number of weeks he shall have pursued his studies, in each quarter; to make up his accounts, not according to academical terms, but from one meeting of the Directors to another; and to give a statement of his receipts and expenditures, during each period, in the form of a regular account current. And, to secure greater pertinence, precision, and brevity, in the preparation of such papers; each beneficiary will be expected to obtain the signature of his principal instructor, substantiating his communication to the Board, and briefly certifying that said instructor has examined and approved the statement it contains, and that the candidate continues to sustain, in all respects, the character which the constitution requires.

3. The principal instructor of all beneficiaries, and the committee, who examined them, are constituted their joint guardians, and are expected to watch with due vigilance over their conduct;—to see that they receive a thorough education;—to guard them against imprudence in their expenses or in contracting debts; and, in general, against every thing which would tend to violate these rules, or defeat the object of this institution;—and finally, to acquaint the Board, seasonably and faithfully, with any thing manifestly faulty in their character or conduct.

4. No student, after choosing the place of his study in either stage of his education, shall, without the approbation of the Directors, or of those whom they shall appoint as his guardians, re-

* The present Clerk, is Rev. Asa Eaton, Boston.

move to another place ;—nor shall any beneficiary, without such approbation, attempt to advance from the first to the second stage of his education.

7. The three senior officers of the several New England Colleges, of Union and Hamilton Colleges, Nassau Hall, University of North Carolina, Greenville College, Georgia University, and the Columbian College, are authorized and requested to act as committees to examine candidates for assistance, in behalf of the American Education Society, according to the constitution and rules of the Directors. Also the existing President, Vice Presidents, Secretary and Treasurer of the South Carolina Auxiliary Education Society, in Charleston and the low country, for the low country ; and the Rev. James S. Adams, York District, the Rev. Robert B. Walker, York District, and the Rev. John B. Davis, Fishing Creek, for the up country ; the Rev. M. Murphy, Rev. Mr. M'Whir, Rev. Henry J. Ripley, and T. Mallard, Esq. in the low country of Georgia ; and the Rev. Nathan S. S. Beeman, Hon. John A. Cuthbert, Joseph Bryan, Esq. and Augustus Moore, Esq. in the up country, Georgia

8. The Directors will hold stated quarterly meetings in Boston, on the second Wednesday of January, April, July and October, at 10 o'clock, A. M. And the Committee of the Directors will meet at 3 o'clock, P. M. of the preceding day, for the purpose of examining those, who apply for the charity of this Society.

9. In applications for a share in this sacred charity, instances of gross fraud or imposition, should they occur, shall be publicly exposed, at the discretion of the Directors.

10. Every beneficiary, as a condition of enjoying charity, shall, in the whole course of his education, conform exactly to the Constitution of the Society, and to the rules of the Directors :

These rules, or others equally strict and judicious, should serve to correct an idea too current in the Christian community, that Education Societies are designed rather to *make* ministers of such as are too imbecile or indolent to procure a livelihood in any other way, than to educate those whom God has counted faithful, putting them into the ministry.

From Jowett's Christian Researches.

SCENE ON THE ISLAND OF CORFU.

AFTER having rested three hours, we set forward, to ascend a high chain of mountains. At the summit, our fatigues were rewarded by a fine view of the whole island. Its general character is mountainous and romantic ; but, in the centre to the south-west, there is a valley, about eight miles long, and two wide, which at a distance gives an elegant variety to the scene. The harbour, the citadel, and the curvilinear sweep of the eastern coast to the southern extremity, lay like a map beneath our view. To the north appears the sea towards the Gulph of Venice—in this fine weather, a calm surface, with the Islands of Fano, &c. scattered upon it. In very clear days, the opposite coast of Calabria is said to be visible. To the north-west, a few miles distant from the shore, stands one of those durable monuments of antiquity, which seem to prove that Homer had been a traveller in the scenes which he has described : ask any person what he sees—and if the sun is shining brightly upon it, as was the case when I first saw it, he will readily answer, “A ship in full sail ; not only the sails, but even the position of the mast is apparent.” It is, however, the rock, upon which Homer has grounded his fable, in the 13th Book of the Odyssey, respecting the ship which was returning to Phœacia, after having conveyed Ulysses thence to his native island.

With that, the god, whose earthquakes rock the ground,

Fierce to Phœacia crost the vast profound
Swift as a swallow sweeps the liquid way,
The winged pinnae shot along the sea.
The god arrests her with a sudden stroke,
And roots her down an everlasting rock.
Aghast the Scherians stand in deep surprise ;
All press to speak ; all question with their eyes—
What hands unseen the rapid bark restrain !
And yet it swims, or seems to swim, the main !

Popc.

This island was mentioned to me by Baron Theotoky. It may be proper to notice, however, that another place is generally shown under the name of the "Ship Ulysses." This is a small island standing at the mouth of a little inlet of the sea, about two miles south-west of the city of Corfu.

Monies received by the Treasurer of the General Convention, from September 21, to November 17, inclusive.

By Asa Averill, Treasurer to the Black River Baptist Missionary Society,	\$100 00	field Association, for Domestic Missions, \$11 65, Foreign \$4 34,	\$16 00
By Elder Sha, Ontario county, for missions, by the hand of Frederick Palmer,	24 50	By Rev. Howard Maleom, Hudson, N. Y. subscription for the erection of the President's house, Columbian College,	20 00
By Mrs. Malcom, Hudson, N. Y. from a Juvenile Missionary Society, formerly in existence in the Sansom Street Sabbath School, to be appropriated to the school under the care of the Rev. Mr. Roberts at the Valley Towns,	6 6	By Rev. Lewis Leonard, Albany, the widow's mite,*	10 00
By Samuel Curtis, from the Shaftsbury Association,	\$ 72 23	Also, the second quarter's returns by the Agent of the General Convention, ending the 30th October, 1823.	
Do. Female Mite Society,	13 17	From the Columbian Baptist Society auxiliary to the Convention, Washington, D. C. for education,	\$100 00
Do. Missionary Society,	14 50	From the Female Society at Lower Dublin, Pennsylvania, by the hand of the Rev. David Jones,	28 00
By William Vandusen; handed by Elder Stephen Olmstead of Schodack, Rensselaer county,*	10 00	From the Mission Society connected with the Fairfield Association, by the Rev. Aivah Sabin, Vermont,	3 00
By Mary Billings, Secretary of the Royalton and Bethel Mite Society, with one box of clothing,*	8 00	From one quarter's interest on \$3600, 6 per cent. stock,	54 00
By Benjamin Moore, Town of Minisink, Orange co. N. Y. for the Columbian Star, being the amount of subscription from five subscribers, obtained by Elder H. Ball,	13 50	From the Female Society in Hinesburg, Vt. by Fanny M. Clarke,	3 00
By Robert Scott, for Star, Rhinebeck, Dutchess county, N. Y.	3 00	From the First Baptist church, Washington, D. C.—Education,	90 00
By David Wright, Secretary of the West-		Do. do. do. Missions,	10 00

* Further particulars respecting these donations, are contained in letters that accompanied them, which want of room prevents us from laying before our readers in the present number of the Luminary. We will give them in our next.

Monies received by the Treasurer of the Columbian College, and Agent of the General Convention.

By appropriation of Government for the Creek Indian School,	\$230 00	By William Wilson, Esq. Baltimore, for endowing the presidency,	\$10 00
By Mrs. Elizabeth Brown, Washington, D. C. for endowing the presidency of the College,	1 0	By Howard Maleom, Hudson, N. Y. for President's house,	20 00
By Hon. John Quincy Adams, Washington, for endowing the presidency of the College,	10 00	By Rev. Thomas Griffin, Philadelphia, for endowing the presidency,	10 00
By John C. Calhoun, do. do. do.	10 00	By Hon. Judge Coney, Maine, for Professorship of Mathematics and Natural Philosophy,	100 00
By William Barrow, himself and brother, Louisiana, Professorship of Mathematics and Natural Philosophy,	200 00	By Anthony R. Thornton, Esq. Richmond, Va. for endowing the presidency,	10 00
By Hon. Samuel L. Southard, Washington, for endowing the presidency,	10 00	By Rev. Isaac Merriam, Bristol, Ct. for Education, (paid to Professor Chase,)	50 00
By John C. Richards, Esq. Baltimore, for endowing the presidency,	10 00	By Rev. Jos. Baker and Mr. Brown, Charleston, Va. for endowing the presidency,	10 00
		By Alexander Doyle, Esq. Shenandoah co. Va. (some time ago) for 1st College Hill,	5 00

POETRY.

TO THE MEMORY
OF
THE REV. WILLIAM WARD,
OF
SERAMPORE.

"Well done, good and faithful servant: enter thou
into the joy of thy Lord."

In the great Redeemer's eyes
Precious is his sacred dust ;
The "great trump" shall bid it rise,
And the tomb give up its trust.

By the Holy Spirit led,
He, this vale of tears has trod ;
But his soul serenely fled
Up to its Redeemer—God.

To perform his Master's will,
As the heavenly mandate ran,
And the gospel dews distil
O'er that parched desert—Man ;

He to realms remote did fly,
As a herald of the Lord ;
To proclaim salvation nigh :—
And the Spirit bless'd the word.

O'er those brilliant regions, dread
Superstition spreads her throne ;
What can crush that Hydra head,
But the power of God alone ?

Mercy, with her banner spread,
And the conquering Cross of peace,
By th' eternal Spirit led,
Doth ensure a full increase.

Now the image rais'd so high ;
Built of silver, gold and clay,
Trembles at his ruin nigh,—
Sees the dawning of the day ;

When the "stone" of truth shall
smite ;—
Moloch from the world be driv'n ;—
And their idols boasted might,
Scattered to the winds of Heav'n.

Lo ! the "Rose of Sharon" stands,
'Tis of Amaranthian race ;
Planted, water'd by his hands,
Rich perfum'd with heavenly grace.

And, beneath bananian shades,
Pure and beauteous lilies grow ;
Spreading o'er the vales and glades,
Where the living waters flow.

Christ, a Saviour, full, complete,
His enraptur'd soul would fill ;
His to honour was his meat,
And his drink to do His will.

Doth no miracle attest ?
Yes ! these wonders of His love,
Stand as miracles confess'd,
By the blissful throng above !

When the just, with joy shall rise,
And his works of peace be shown ;
Numbers will, in yonder skies,
Shine the jewels of his crown.

Who, from darkness turn to light,
Honour'd instruments divine ;
Like the sun, for ever bright,
In their Father's kingdom shine.

Thus, his sacred service done,
Having won the Heavenly race,
He, before his Father's throne,
Triumphs in redeeming grace.

ΩMEGA.

